THE COMMISSION OPENED.

OR

THE POSITION,

That it is not only lawfull, but also the duty and Allegiance of all and every English man, to joyn and endeavour, for the restitution of his sacred Maiesty, to his Throne and Dignity, though without Commission for the same, cleared and explained; and that it is to be performed,

By
1. Councell and advice.
2. Supplies with men, money, and other necessaries.
3. Bearing of Armes.

And that whosoever doth the contrary is guilty of Treason.

By a Lover of Peace and Truth.

And they all helped David against the band of the Rovers, for they were all mighty men of valour. 1 Chro. 12. 21.

London, Printed in the Yeare, 1648.

THE

COMMISSION OPENED.

OR

THE POSITION,

That it is not only lawful, but a Duty and Necessity for all and every English man, to join and defend with, for the restitution of his sacred Majesty, to his Throne and Dignity, the true Common-Law of the Land, cleared and explained, and that it is to be performed,

By { 1. Counsell and advice.
2. Supplies with men, money, and other necessaries.
3. Bearing of Armes.

And that whosoever doth the contrary is guilty of Treason.

By a Lover of Peace and Truth.

And they shall no more teach every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, saith the Lord. Jer. 31. 34.

London, Printed in the Year, 1648.

THE COMMISSION OPENED.

OR

The Position, that it is not only lawfull, but also the Duty and Allegiance of all and every Englishman, to joyn and endeavour, for the restitution of his sacred Majesty, unto his Throne and Dignity, though without Commission for the same, explained.

I Have formerly (Country men) let you understand, that it is not only lawfull, but also the bounden duty of all and every English man, to joyn, and endeavour for the Restitution, of his sacred Majesty, unto his Throne and Dignity, though without Commission for the same, which because of their authority and protection, for their undertaking, proved from the word of God, and the Law of the Land, and the light of reason I called a Commission, but least the said truth should be neglected or misunderstood, now I will explain the same, which therefore I will call *The opening of the Commission*: In both which, understand the end, and scope; to be the Restitution of our gracious Soveraign, unto his Throne and Dignity: wherein for the effecting of the same, men are not tyed only to taking up of Armes, but to joyn and use their best endeavours to restore his Majesty, whether it be by war, or Treaty, or otherwise: and therein in every thing to perform our best Allegiance, in Faith, Truth and obedience.

In Commission Posit.

All which is to be done by all Englishmen, with wisdom, discretion and alacrity, to the utmost of their abilities, though without Commission for the same, I observed *pag.* 5. That by the Law of the Land, when Treason, and Felony is committed, it is lawfull for every subject, who suspects the offender, to apprehend and secure him, &c. which makes it lawfull for every English man to take up Armes for the restitution of our gracious Soveraign, which though it may be to every man lawfull, yet it is not to every man

though

though in this case expedient, as the Apostle *Paul* speaks in another case. For then would cease totally the Trade, and Privileges, neither would there be any rule or Government of the Common wealth, all which would tend to subversion of the Nation, which would be most prejudiciall both unto a King and kingdom. Wherefore that we may effect this duty and trust with safety, profit and benefit unto all, we will be worth our paines, to look our Commission over again as it is delivered, St. 1. Ed. 2. which is to aid the King our Soveraign Lord, at all seasons when need shall be, in his Maiesties defence of Force of Armour, and all other force against the Kings peace, at all times when it shall please him, and to punish them who shall doe contrary according to the Laws and usages of this Realm. Our Commission then is to aid the King as our Soveraign Lord, at all seasons when need shall be. Aid is the same with *aide* in French, and *Auxilium* in Latin, which we call help in English, which by the law of God is due unto every one that stands in need thereof, *Relieve the oppressed*, Isa. 1. 17. *Comfort the feeble minded, support the weak*, 1 Thes. 5. 14. *we ought to support the weak*, Acts 20. 35. And if this be a due unto every weak and and distressed man, how much more unto an impulsioned Christian King. *This is the law of God, if thy Brother be waxen poor, and fallen into decay with thee, thou shalt relieve him*, Lev. 25. 35. And if we must relieve a decayed brother, how much more are we bound to set at liberty an abused King, which is all the help we can give where observe, help is given in this case three wayes.

By { 1. *Counsell and advice.*
2. *Supplyes, with men, money, and other necessaries.*
3. *By bearing of Armes.*

All these as I have shewed in my Commission, are at all seasons when need shall be due from us unto his sacred Maiesty, as we are inioyned the same, by our Oaths, both of Supremacy and Allegiance, and the Statute Law of this Land, and they are to be performed in *Faith, Truth, and obedience*, doing good and lawfull service unto the King and his people. Therefore are all these, by every man

man to be discharged in a way answerable unto his ability and opportunity: And that with the best abilities.

3. By Councell and Advice; all men are not herein bound to fight, no the old Adage is observable, *seniores ad honores, iuniores ad labores*, it is not to be understood, that the honourable hoar head, is to undergo the weight and hardship of Military affaires, wherefore it is the old mans duty, as much as he is able, to give good Councell, and advice or otherwise to assist them, who either have or shall ingage herein: Sometimes this may be all that Martiall Souldiers can doe, as *Benhadads* servants, who by their advice saved both their own lives, and the life of their Master, 1 *King* 20. 31, 32. Councell and advice may doe more good then the sword, therefore herein must it needs be the duty of every wise English man as much as in him lies, by wholesome advice to endeavour the Restitution of his sacred Majesty.

2. All those who are withholden from a martiall ingagement herein, either by age or some other lawfull and reasonable impediment, are bound if they are able, to joyn and labour therein, by supplies of men, money and other necessaries, in assistance of the said undertaking: in the rebuilding of the Materiall temple of *Hierusalem*, this duty was strictly charged by *Cirus*, and put in execution, *Let the men of this place help him* [who had oversight of the work] *with silver, and with Gold, and with goods, and with beasts, besides the free will offering for the house of God, which is in Hierusalem.* Ezr. 1. 4. And if this was requisite, and just for the building of a materiall Temple, how much more for the relief, and restauration of any living Temple of the Holy Ghost, but especially for the inlargement of a gracious, and pious imprisoned Prince, which is a defender of the truly Christian Faith, not only *lege terræ*, by the law of the Land, but also *praxi Christiani*, by his Christian practise, whose vertues makes him worth ten thousand of his people, 2 *Sam.* 18. 3. Therefore must it must be their parts and duty, who are Christians in the Kingdom, that (if need shall be) cannot ingage in Martiall service, to joyn and endeavour, for the restitution of his

his gracious Maiesty, by sending of men, money, armes, and other necessaries, towards the maintenance of so religious an undertaking, wherefore let not Covetousnesse, and self love, hinder so good & godly a cause; this is that hath already undone both King and Kingdom, for questionlesse halfe of that money and treasure which his Maiesties friends have paid in Composition, and other taxes unto the two houses, would have made up a competent maintenance, of a greater Army, then ever his Maiestie had, and kept them in good order, the want wherof carried away the hearts of the multitude undid the Army, & lost the war. Whosoever therfore is indued with any feare of God, or love of his Country, let him know that if his Maiesty be not restored, he cannot escape ruine, beggery, and all other miseries, which Tyranny, and Oppression can impose: Whereas if his Maiesty be restored to his Crown and dignity, we shall injoy all happinesse and prosperity both in Church, and Common wealth; in Religion, and policy. Therefore is it the Husbandmans part & duty, if he cannot attend an Army in person to labour as much as in him lyes, by Cattell & Tillage of the field, for the support of this religious undertaking: for *The King himself is served by the field*, Eccl. 5. 9, And all Common wealths have been carefull to preserve the Plow. *Malmutius* sometimes a King in *England*, made a Law that the Plow should not be arrested for debt, and the Lawes of *England*, have ever been carefull to preserve Husbandry, and seeing that both the life of the Law, which is the King, and the Letter of the Law, in the severall Statutes of the Land, hath been thus carefull for the good of Husbandry, how doth gratitude and their own good, injoyn all Husbandmen which doe not in their persons ingage for the restitution of his Majesty, to relieve and assist them who shall undertake therein, with such provisions as make the staffe of life, which will be an acceptable joyning, and endeavouring for the restitution of their Soveraign, so likewise all Merchants and Tradesmen, which cannot leave their homes, to follow their callings, with greater care and diligence then ever, that they may assist them, who shall venture their lives

therein

therein, with coin which is *our own bell*, the Ensignes of war, to re-cover him from traiterous hands, unto whom God injoyns us to give all Allegiance, Homage, and subiection.

3. The third way to joyn and endeavour for the restitution of our sacred Maiesty (if necessity drive thereunto which God divert) is by bearing of Armes, which ought to be seconded by all English men. The feare of one *Mordecai* was so prevalent with *Ahasuerus* his Nobles, that they all joyned to help the Iewes. *And all the Rulers of the Provinces, and the Lieutenants, and the Deputies, and the Officers of the King helped the Iewes, because the feare of Mordecai fell upon them*, Est. 9. 3. O Country then how much more ought the feare of God, a greater then *Mordecai*, to fall upon all men in *England*, Noble men, and Gentlemen, Magistrates, and Officers throughout the Realme, and to cause them to help their King and Country, almost ruined and destroyed, out of the hands of Tyranny, Oppression, and Vsurpation: wherein all men that want imployment, or others who upon good and sound principles, are induced thereunto by conscience, ought to joyn, and endeavour though without Commission for the same, of which men at this time certainly there are enough in the Kingdome, (with Gods blessing,) able to performe a more difficult businesse then the Restitution of our gracious Soveraigne, if with wisdome, and discretion, they would stoutly, resolutely, and unanimously joyn therein, ever having a Christian care to the Serpentine Wisdome, and Columbine Innocence, For this we have a sufficient pattern in Scripture. Thus in the same case men came to help *David* in his distresse till he had an Army like the Host of God, *at that time day by day there came* [men] *to David to help him till it was a great host, like the Host of God* 1 *Chro.* 12. 22. If all those of our Kingdome who are wise, wealthy, honourable, and martiall, would freely according to their duty, come unto his Majesty as they of Israel did unto David then questionlesse would they be recorded worthyes unto eternity as well as them. Read the whole Chapter.

Thus (deare Countrymen) you see that both the word of God, the Law of

of the Land, and the light of Reason enjoyns every Englishman to labour, joyne and endeavour, for the restitution of his Majesty, though without Commission for the same, either by Counsell, and advice, or by assistance with supplies of men, money, Armes, or other necessaries. Or (if need be which God avert) by bearing Armes for all of them. And that whosoever undertakes herein hath the Law of the Land for their protection.

But on the contrary, all those that joyn and endeavour, in any of all these ways, against his Majesty or the undertakers for the restauration of his Majesty, are guilty of treason, and let them know what sentence is recorded in the word of God, to be given by Solomon, upon *Abiathar* and *Ioab* in such a case, for taking part with *Adonijah* 1 *King* 2. and ch. 2. v. 26 27 28 29. and let them know to adhere unto in their State, than the King in this Kingdome is high Treason 3. *Leuit* 4. and to aid or comfort them who are against our Lord the King is Treason Stat. 25. *Edw.* 3. The words are these, *if any man leavy War against the King in his Realme, or adherent unto the Kings enemies in his Realme, or else where &c.* ought to be judged Treason, whose mark but to adhere to the Kings Enemies is Treason. And the two Houses their bulls, wherewith they would seem to affright good Christians from their allegeance, with that horrible name of Treason, are but bugbeares, which can prevaile upon none but Knaves or Fooles. Therefore good English Christians labour and endeavour, by all meanes, to the uttmost of your power to restore his Majesty, to his Throne, and dignity and that will beget favour with God, and honour with men.

God save the King.

FINIS.